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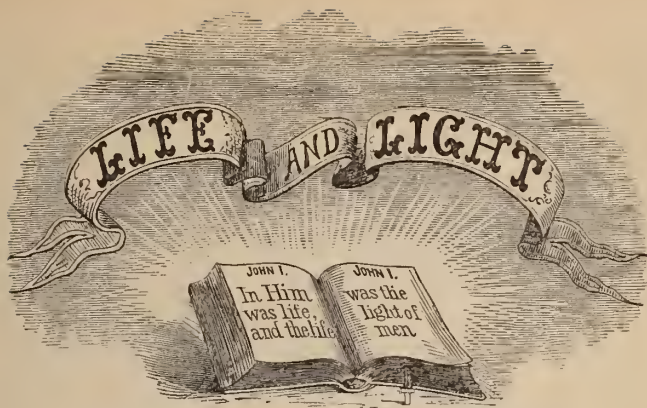
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## FOR WOMAN.

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### TURKEY.

#### ARMENIA COLLEGE.

It is an acknowledged fact in all foreign missionary work, that the main burden of the extension of the Gospel must rest on educated natives. A handful of missionaries,—two or three men or women to half a million or more of people,—can do no more than introduce the Gospel light, setting it up here and there in important centres; its diffusion into the surrounding darkness must be effected by innumerable little tapers, each with its modicum of divine light carried into obscure and distant corners. That this idea is the true one, no one can doubt who considers how much has been already accomplished in this direction on mission ground; and perhaps there is no field where this plan has been tried more thoroughly or more successfully, than in the Eastern Turkey Mission. In the single section under the care of the Harpoot station, where there have never been more than eight missionaries at any one time, there have been formed during the last twenty years, twenty-three churches, having seven hundred and fifty-four male, and four hundred and thirty-four female members. These churches are self-governing, and mostly self-supporting; and of \$32,400 expense within the past three years for their general missionary work, they paid \$13,037. In the entire field of Eastern

Turkey, are 132 Protestant common schools, with 4174 pupils, 214 native laborers, occupying 119 cities and villages, in which are 8256 Protestants, and an average of about 6,000 attendants on Sabbath worship; 190 persons are in training for Christian work, and there are 32 churches, with 1890 members.



It is thought that in the Harpoot field, the grand ultimatum of missionary work—a church, a ministry, and Christian institutions of learning, supported and carried on by the natives—may be reached in the immediate future, and the missionaries set free to go into the regions beyond. The first, and most important step, to this end just at present, seems to be the establishment, on a permanent basis, of an institution which shall furnish the discipline and culture of a thorough education, “to the men and women who are to be the leaders of thought; who are to mould and give wise direction to private and public life; who, in a word, are to embody the ideas of the Gospel in the thoughts and lives of the people, assuming and carrying forward the work of evangelization.” Such an education is now in part provided for in that cluster of institutions bearing the name of Armenia College.





ARMENIA COLLEGE, HARPOOT.

The buildings in the cut are—No. 1, Residence of the native pastor of the city church; No. 2, Normal School; No. 3, Church and Theological Seminary; No. 4, School-house; No. 5, College; No. 6, Missionary Residence; No. 7, Stable; No. 8, Female Seminary and two Missionary Residences; No. 9, Book Depository. In the front of the cut are a few of the houses of the city, upon the hill-top a Turkish cemetery, and in rear of No. 6, in the corner of the Mission inclosure, the mission cemetery.

It now comprises a normal school, a college proper, a theological seminary, and a female seminary; and in time it is proposed to add a department of law and medicine. It is thought that if an endowment of \$60,000 can be secured as a permanent provision for the future of the college, the Board will be relieved of all further expenditure for it, and the missionaries soon enabled to leave it mainly in the hands of native Christians, while they themselves may do pioneer work in other places.

In this institution the Female Seminary,—of whose past and present work a brief sketch was given in the October number,—or, as it should now be called, the Female Department of Armenia College, occupies an important position. As it shares largely, of course, in the benefits of the endowment, the Woman's Boards have been asked to provide, if possible, for \$20,000, one third of the whole amount. Of this the executive committee of the W. B. M. has pledged \$15,000, to be raised outside of the general work of the Society. This may seem a large sum in these times of financial

depression; but strong in the assurance that this call has come to us from Him who holds the hearts and the purses of all men and women in His hands, we have cheerfully assumed the burden, and now confidently appeal to a constituency who has never yet failed us, asking that by their labors, their gifts, and especially their prayers, the pledge may be redeemed. With the country under the protectorate of Christian England; with religious liberty guaranteed again and again by the Berlin Congress; with the Moslem power crippled beyond recovery—surely there is no country which promises such rich rewards for immediate Christian effort as Turkey. Civilization it will speedily have: the question of the hour is, “Shall it have a Christian civilization?” Dr. Hamlin writes:

“Three powers are now claiming the Armenian race—the Gospel, Rome, and ‘Modern Civilization.’ The latter is the comprehensive term for all those forms of infidelity that Evolution, the Positive Philosophy, and all other materialistic atheisms assume. Few are aware how these pernicious things, in shallow forms, are permeating the East.

“Rome is awake and in earnest. Her agents, with indefatigable zeal, follow your missionaries step by step. But the Gospel has the inside track, and must hold it. God is with it. Still his servants must fight in order to win, and this college is a post that must be held.

“It is planted just where it should be. Divine wisdom selected the place and fore-ordained the location. Its strategic position could not be improved. It is a power which the gates of hell cannot prevail against. It must train the officers to lead the hosts of God’s elect in that great and holy war.

“Besides, there are the Koordish mountains to be invaded and possessed. This is an achievement that will bring to Him ‘who wears many crowns,’ his choicest jewel, his Koh-i-Noor. These Wolfish mountains, those Wolves! \*—no power has subjugated them. Rome tried it, and failed. The Saracens sheathed their Damascus blades and retired. The Byzantines, the Persians, the Turks, all have failed. Harpoot has already begun the work under a Leader who never fails, under whom death is victory. This college will send forth, nay, is now preparing to send forth, messengers who will change these wolves to lambs†—rather to men, to freemen in Christ Jesus—to noble brothers and sisters; for these Koordish brigands have not only muscle, but force of will and character.

“That Eastern world is not a dead, but a living world. The churches have strongholds there which only call for supports, and

\* Koord means wolf. † Isaiah, XI : 6.



the work is done. O brothers! O sisters! withhold not the very moderate aid for which this college calls. It can be endowed with less money than any similar institution which has such a chance for great and effective work ever called for. Help it, and so sure as the promise of God cannot fail, what you give shall be paid back to you, good measure, pressed down, shaken together, and running over."

It is well known to our readers that both Mr. and Mrs. Wheeler have labored indefatigably for the last two years to procure this endowment fund, Mrs. Wheeler working especially among women, both East and West. As a result of her labors, we have now in our treasury nearly \$4,000, and by her appeals and her personal contact with hundreds of Christian women, she has made the enterprise dear to many hearts. The success of the undertaking—the crowning work of these two devoted missionaries—is so far ensured, as to enable them to return to Turkey, leaving the matter in the hands of a board of trustees, who are to receive the money, carefully invest it, and use the income for the benefit of the college.

Mrs. Wheeler sends back to us the following letter, written on shipboard, just before her arrival in Liverpool:

DEAR FRIENDS:

As we draw near the shores of Old Ireland, my heart goes back to the dear ones in the home-land. May I send through the pages of *LIFE AND LIGHT* a few words of good-bye to the many whose hearts and homes have been open to me during the three years that I have been absent from my chosen work? As I glance back into these years, I find them full of bright, joyful remembrances, and I trust that my power for good among the people to whom I go, may be the greater for this home experience. How I should love to take you all by the hand once more, to give you a loving good-bye, and to read in your faces, if it came not from your lips, the "God bless you in your work in a foreign land." May the Father in Heaven ever abide with you, and Jesus, the Elder Brother, walk beside you, while the Holy Spirit shall teach you all things.

Many of you have a personal share in my special work, and I know that you will pray for us all, that we may be instrumental in laying wisely the foundations of the institution for which we labor. We who go back to Turkey, do not go feeling that ours is a path with no thorns in it. We know that trials must abound, but we ask that God's grace may much more abound—that He will baptize us with His Holy Spirit who is able to guide us into all

truth. We wish you to pray that we may not set up our own wills, but seek to know what the Master would have us do; and that when we know what that is, we may not fear to go forward, even though it be against some cherished wish of our own. May we forget self, and holding firmly by the hand of our Leader, go bravely on, feeling sure that His way is the right way. I know you will, many of you, watch our progress with interest. If I could only make you feel as I do the need we have of your prayers, that not one false step may be taken! It was easier to begin the work twenty-two years ago, than to finish it now. God has blessed us with a rich fruitage, and I believe He will continue His blessing if we trust Him.

We thank the dear old Board for the cordial right hand extended to us. It is pleasant to feel that we are under its protecting care; but may I tell you that we feel a great deal warmer now that the Woman's Board has given us such a cozy nook to rest in. Dear sisters, one and all, will you not make a little thank-offering this year, perhaps on our dear Lord's birthday, to help pay for the warm corner provided by the W. B. M., for the daughters of Armenia? You will not regret it, as you shall hear from time to time what they are doing to help on the Redeemer's kingdom. Will you not do this speedily, as I believe the Lord has other work that He means you to do. It will be money well invested, and will bring a sure return. We do not ask you to give it to us, only to go into your closets and there ask the Lord what He will have you do. I would have everything cost you something; it will be worth more to you.

It fills my heart with joy and gratitude, that God allows me to go back to my Armenia sisters. I would daily lay all I have and all I am upon His altar, and ask Him to fit me for His work here and for our home in heaven, where I know we shall not feel that we have made too great a sacrifice for such a Saviour, Friend and Brother.

Lovingly yours,

S. A. WHEELER.

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INDIA.

"BREAD CAST ON THE WATERS."

BY MRS. F. H. GATES, OF SHOLAPOOR.

OUR friends may be interested to know whether the labors of the missionaries, during the famine last year, were appreciated, and I will give a few of our experiences while going from village to village.

For several months we were daily feeding five hundred or more, and as they scattered here and there, after the famine, we were liable to meet them. We have invariably found them delighted to see us, and ready and eager to listen to what we might say. At one village, as I alighted from the tanga, I was surprised to see how excited one woman was, running hither and thither, calling on all to come out. "See," said she; "here is the kind lady who fed my baby with a spoon." I soon had a crowd about me, and sitting on the roots of a tree, I tried to tell them how much greater was the love of the true God than of a mother. The woman who recognized me enforced my words by frequently remarking, "Her words must be true, or she would not have done so much for me and my baby." As I said "Salaam," and was turning away after my talk, an old woman, bent nearly double, came up to me, and shading her aged eyes, peered eagerly into my face, and with an exclamation of surprise (she had never before seen a white face) she said, in words which were used of old: "Surely, the gods have come down to us in the likeness of men, for no earth-person would be so loving."

At another village we found a large number who greeted us enthusiastically as their saviours. After the exchange of a few words of salutation, Mr. Gates left me to go to another part of the village, and I found myself surrounded by an eager crowd of men, women and children, who listened with the closest attention, till I was so wearied I could scarcely speak; then they followed me a long way, with profuse thanks and urgent entreaties to come again. Thus, as we went from village to village, we were glad to renew the acquaintance of those who recognized us as their benefactors, and were thankful we could deepen the impression on their minds that we really desired to do them good; and while before we had fed their bodies, we were just as anxious to supply their spiritual wants.

Wherever we went we found ruins and desolation, and one or two villages were entirely deserted. Families who had scattered hither and thither, to obtain food, returned to find their homes in ruins, and many of their number missing. We were very thankful for funds that had been placed in our hands to be distributed to those whose houses had fallen. We shall try to carry on this work while the people still recognize us as friends.

One evening, leaving our tents, we drove to a village a few miles away, to speak to the people. The road was very rough, and as it was so late when we arrived, and just the hour when the women were preparing their evening meal, I feared I should find no one to listen to me; but my questioning faith was rebuked, for a man went around and called every woman in the village, except one

family. Generally, the men do not wish the women to listen, especially at dinner-time. There were only six or eight families remaining in the village. I talked as well as I could, not seeing the faces of my audience, it was so dark. Then they besought me to go and see the wife of the head man, who was not allowed to come out in public. I was surprised to see the women show such an unusual interest in each other, and consented to go. As I had much the same audience, I spoke a little differently, but was often interrupted by, "Tell again," or, "Tell us once more about your Saviour, as you did over there."

What interested me most, was to find that, as we visited a few villages where I had been with my father and mother, ten years before, I was greeted as an old friend. At one place I was even called by my girlish name. They often said, "Oh, you used to sing to us." But when asked what was sung or said, they would say, "We are but beasts; we have no minds to remember." "Ah," I would say, "I would rather you forgot the singer, than the song."

One instance more. I had been speaking some time and was hurrying back, when some women saw my books, and said, "Why don't you sing to us, as well as to those low-caste people?" They would scarcely let me pass; so I stood in the rays of the hot sun and sung, and explained the Bible. As I finished, one man said, "A lady came here years ago, and talked to us of this same religion." From their description, I recognized the lady to have been my mother. They were then very eager to learn about the "lovely lady."

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## TURKEY.

### THE MANISA BOARDING-SCHOOL.

BY MISS H. G. POWERS.

ON WEDNESDAY, May 22d, we had a partial examination or exhibition of the school. The lessons were, and were meant to be, quite secondary, as we wished the exercises to be interesting to the people in general. The large hall of the mission-house was thrown open, and contained, sitting and standing, over one hundred and sixty guests: Mr. and Mrs. Stearns also gave the use of their dining-room. As it had four large windows and a door opening into the hall, and all were removed for the occasion, it was like a large alcove, and contained nearly ninety people during most of the exercises. Our elematis and madeira vines, and the pomegranates from the school-yard, contributed green for the top of the organ (a present from Mrs. Bowen's friends) and for the bouquets, of which we had fifteen or more.

The Pasha had accepted an invitation to be present, and a Turkish rug was placed in the best position in the hall, and two chairs placed on it for His Excellency and his lieutenant. The Pasha was more than punctual, arriving a little before nine o'clock. Mr. Bowen received him politely; but when the magisterial eye observed our starry-banner hung in a conspicuous position, and searched in vain for the warlike ensign of the Caliphs, he manifested great displeasure. Of course an orderly was despatched forthwith, and we awaited its arrival. His Excellency was kind enough, after a few moments, to request us to proceed. Bodvelli Aristarehus offered a prayer in Turkish, and a Greek hymn was sung. Soon after this the flag arrived, and was put up by Mr. Stearns with a degree of quickness and dexterity that must have excited the surprise as well as the admiration of His Excellency.

The programmes were printed on a papyrograph, of which the following is a translation:

Prayer.

Hymn.

Geography (Greek), . . . . . K. Margaro.

Song—"Annie of the Vale."

Grammar and Translation (Armenian), . . . Varzhoochi Menoosh.

Echo Song.

Grammar (Greek), . . . . . K. Apostotos.

Exercise Song—"Mimie Cooks," (Translated into Turkish).

Geography (Turkish), . . . . . Varzhoochi Menoosh.

Song—"Jenny Boker."

Examination of the Infant Department, including

Bible Lessons, . . . . . Miss Maltass.

Exercises and Dialogues, . . . . . Miss Cull and K. Margaro.

Recitation in English, . . . Twelve little Greeks and Armenians.

Sentry Song, . . . . . Greek Boys.

Grammar (Greek), . . . . . K. Apostotos.

Notes, . . . . . Mrs. Bowen.

Turkish Dialogue, . . . . . Written by Varzhoochi Menoosh.

Greek Song, . . . . . By the Boys.

English Spelling, and other exercises.

Song—"I'm a Merry, Laughing Girl."

English Dialogue and Reading.

English Recitation—"Relief of Lucknow," by Whittier.

Parting Song (Turkish).

Gymnastics.

I wish you could have seen the twelve "infants," as they stood in a semi-circle, to repeat each a verse of "Over in the Meadow," one of those delicious little pieces in Whittier's "Child Life." Sofitza headed the line, a cunning little thing, with bright eyes and black curly hair—such a combination of baby wiles and grandmotherly wisdom! You should have heard her rattle off the



ines about the "old mother Rtoad and her little Rtoadie one," while up went one chubby finger, dyed with henna, the others securely hidden in the dimpled fist. Little Anastasia, about half as long as her name, told us in subdued tones about the "mother fis", and her little fis'es two," emphasized with two fingers in the air. One of the last lines was rendered more forcibly than correctly, by the substitution of l for w, as she told us that

"They slam and they leaped,  
Where the stream runs blue."

Cleanthy, who had eleven fireflies to represent, borrowed Isgoo-hi's neighborly fore-finger; and the latter's twelve little aunts were indicated by the help of Cleanthy's two. Mrs. Stearns spent many hours and a good deal of patience drilling some of the children, who committed very slowly, but they all did so nicely that we felt well paid for our trouble. Mrs. Bowen also gave her time and strength, for two weeks previous, to drilling the girls in the new songs they were to sing, and gymnastics. The girls went through the gymnastics very nicely, and marched out of the hall at one o'clock precisely, the interest being kept up till the last. Three languages were constantly used, and there was one recitation in a fourth.

It was very pleasant and flattering to have the Pasha's attention for about three hours; but what to some of us seemed even more complimentary, was the arrival, soon after the Pasha, of two ladies, the last representatives of the Kara Osman Ogloo family, formerly rich and powerful feudal chiefs. One of them was the daughter of the house, a middle-aged woman; the other, who married into the family, is rather younger, very social and cordial. The parlor was reserved for the use of these ladies, the eleven years' old daughter of the second, recently betrothed to a boy a little older, and their respective servants. Water and coffee were passed in at the window: people in this country cannot get along an hour without drinking water.

The ladies staid quite through the exercises, standing in the door when there was anything special to see. They saw the extreme cordiality with which the Pasha took leave of Mr. Bowen, and probably heard the fine speeches he made, indicating great interest in educational enterprises—especially his own gratification at what he had witnessed, and his best wishes for our success. Seeing the piano, the ladies asked for some music while the guests were departing. Although she was almost exhausted, Mrs. Bowen cheerfully seated herself at the piano: but the lady was not satisfied with merely instrumental music, and asked for some singing. Mrs. Bowen took the hymn-book and sang, "I want to be an



Angel," "What must it be to be there?" "What then?" and other hymns. It touched me deeply to see that rich Moslem hanging upon every word, revealing in face and gesture, and by her tearful eyes, the response of her heart to the yearning after something better, as expressed by the simple words and music. The slave-girl standing behind the chair, seemed even more affected. When will the Moslems be moved as well as touched by the beautiful truths of the religion of Christ?

In the geography recitation, one of the girls made my Christian nerves tingle as she told of the transfer of St. Sophia and other churches to the Turks; and when she afterwards, with the utmost *sang froid*, told of the probable erection of the provinces of European Turkey into independent principalities, I wondered how it affected his Excellency's Turkish nerves.

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## Our Work at Home.

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### HOW SHALL WE MAKE MISSIONARY MEETINGS INTERESTING?

[ABRIDGED.]

BY MRS. G. B. WILLCOX.

[Read at a meeting of the New Haven Branch.]

JUST under the shadow of Pike's Peak, by the side of one of those icy streams formed by the melting snows of the mountain-top, a lady was lounging in her tent, so absorbed in reading that she did not notice the approach of a friend till she stood beside her. But throwing aside her book, she made her friend welcome, and an hour was passed most pleasantly. The lovely scenery, the walks they had taken, letters from home, and expeditions to be made, were all discussed with animation; but when at last missionary work was mentioned, a great hush fell upon them. The guest tried to urge its claims upon American Christians, but could elicit little response except "I am not interested in it." And as she walked back to her room, the shadow of the mountain shutting her into twilight and gloom, while the plains beyond were still bathed in the golden glow of the sunlight, she thought, There is just as truly a bright side to this missionary-work; and if my friend could see it as I do, the contrast of her feeling with her present lukewarmness, would be as great as that between these two pictures of light and shade.

What is it that can interest people to the exclusion of other subjects? was the question that for many days was constantly recurring to her mind. As she recalled her friend's entire absorption in her book that afternoon,—an absorption so great that nothing but the sound of her own name could call her back to real life from the attractions of one of Charles Reade's heroines,—her first conclusion was, Romance always enchants us. The record of feelings far greater and nobler than we seem capable of, stirs even the most sluggish soul.

And again, as she remembered how the "New York Herald" was read when Stanley was searching for the intrepid Dr. Livingstone,—how we eagerly scanned every line that described his wild and perilous journey,—she thought, No one can resist the charms of such narrative of adventure. And to a friend who asked, soon after, What shall we do to interest people in our missionary meeting? her answer was, "Make use of the stores of romance and adventure that lie ready at hand for you;" and if the half were told of what is no less true than wonderful, we should never hear again the oft-repeated complaint, "I wish I could feel any interest in missionary meetings. They are always the same old story to me."

Go back to the earlier records of missionary work! Read the life of Henry Martyn, who, nearly seventy years ago, died alone at Toeat, worn out at thirty-one years of age by the burning heats and severe labors to which he had subjected himself. Where will you find truer romance of devotion than in his voluntary surrender of the sweetest hopes a life in England held out to him?

And there was a romance of faith in the beginnings of missionary work in our own country that was marvelous. What else could have led those few men under the haystack at Williamstown, to consecrate their lives to the purpose of preaching Christ to the heathen, when they had no idea how they were to be sent out or sustained? And a more wonderful faith it was that enabled ten or twelve men in a small parlor in Salem, Mass., to project an enterprise for the conversion of the world—our own American Board. The confidence with which they made their plans would seem as incredible to us as the old story of Aladdin's Lamp, if we had not heard it so often. The Word of God, "Go ye into *all* the world," and "Lo, I am with you *always*," was to them a lamp far more powerful than the fabled one of old in which they trusted, and were never disappointed.

What narrative of adventure can be more thrilling than the stories told by some of the first missionaries of this Board? Who can hear unmoved, of the difficulties experienced by the Judson band in securing even a resting-place in India? Some of us can remember

how in our childhood, the accounts of the exposures and shipwrecks suffered by Harriet Newell and Sarah Lanman Smith, were the food on which our imagination fed, when we burned the midnight oil as long as we could endure the silence and loneliness of the place.

A story told of a young girl in Zulu-land, who ran away from her heathen home to escape from an evil old man, to whom her father was determined to sell her, surpasses some of the marvelous escapes with which fiction abounds. The father and brothers gathered their neighbors together, and, armed with spears, came to take her by force away from the mission-station. The poor girl heard their noisy approach, and trembled with fear. But as her father walked at the head of his troop, an adder bit his foot, causing his death in a few moments. Awe-struck, the brothers gave up their attempt, saying their sister's God had interfered to protect her. And home they went, glad to escape from His vengeance.

Listen to the adventures of those devoted men and women only a year ago obliged to flee, by the light of their burning homes, from the city of Eski-Zagra; or read the story of that little band of the English Church Missionary Society, who, on an island in Lake Victoria Nyanza, have lately been brutally murdered, one by one, as they stood resolved to make any sacrifice, rather than stain their sacred mission with a single drop of blood. Everywhere we hear of romance, or peril, or hair-breadth escapes, as our ears become familiar with this truth which is stranger than fiction. And, as a sad undertone, comes ever to our hearing, borne upon the winds and waves of the sea, the cry of those poor creatures who have only just received the good news of a Saviour — "Why did not the Christians of America tell us this story before? Do they want to keep heaven to themselves?"

But some may say, "It is not romance or adventure that we need. We want thought for our meetings, instructive or convincing thought." Have those who make this demand read the *LIFE AND LIGHT* for the last two years? Mrs. Pratt's paper on "Our Financial Obligations to the Foreign Work," in the number of February, 1876, gave thought enough to inspire more than one meeting, and the admirable paper entitled "At Home and Abroad," in the number of July, 1877, contains an argument that would convince any but the most willfully blind, that the command is given for us, no less than for the Apostle Paul: "Depart, for I will send thee far hence unto the Gentiles."

And yet, though we maintain that there is abundant material for our meetings, the sad fact remains that those of our smaller auxiliaries are sometimes open to the charge of dullness, and that they do not attract people. Where shall we look for the reason for this?

In the first place, there are too few who are willing to search in our treasure-house for its hidden wealth. Go into one of our great mines at the West, and you may find one breaking the rocks in search of silver ore; another picking out only those pieces whose glint shows gold hidden within; and another passing by both these to look for fossils and petrifications. So all the resources of the mine are developed, and the wants of many classes met.

Let us be as wise in our work. Let each member of a society look for the item that interests her, and give the benefit of it to all. Then we shall have brought to our meetings not only the statistics and hard facts, that our overworked leaders are too often contented with, but thoughts that breathe and words that burn, to stimulate those who are half-hearted.

Again, those who attend the meetings are too few and too far between. We need good listeners, and more of them, to inspire those who speak. When, after the great fire in the Brooklyn theatre, the aisle-chairs in Plymouth Church were removed by order of the police, even Mr. Beecher acknowledged that the bare aisles annoyed him. It seemed to hamper somewhat even his ready utterance, to see only empty spaces where he had been accustomed to meet the responses of sympathetic faces. And if kindling eyes and attentive ears help him, much more are they indispensable to the timid woman who tries to say a word to help others, and, if she meets no response, feels as if it were useless ever to try again. And if three or four, sitting far apart, have a chilling effect upon the leader, they also deaden the fervor of each other. The enthusiasm of one warm-hearted listener will kindle many, if they get near together, and eye speaks to eye; but if they are scattered over a large room, they are in danger of growing cold, as glowing brands do when pushed far apart on a wide hearth.

You may touch with a taper the first of a long row of gas-lights, and they will all seem to flame up at once; but take out half of them, leaving a few here and there, and you will have to make a great effort to light each one by itself. A little reflection on this very simple illustration, may show why nearly every member in our churches must be labored with separately before any missionary zeal can be awakened, and may convince some of those who stay at home because the meetings are not interesting, that they are responsible not only for their own lack of fervor, but for much of the dullness of others also. Another reason for the want of interest is that so few take any active part in the meetings. It is better to oppose once in a while, than to sit in dumb silence.

I remember an instance where a remark somewhat derogatory to missionaries called forth quite an animated discussion, and so much

testimony in their favor was elicited, that it really was the means of making a very good meeting. And here let me suggest that a little of the Bible-class method of questions and answers, will sometimes call out those who cannot speak unless they are spoken to. In this way, many different opinions or suggestions on the topic proposed may be gained; and in a multitude of counsellors there is wisdom.

Since, then, the sources of supply are so many, and so free to all, why should we so often hear the murmur that all the springs of interest are dry. Let every tired leader in this good work who has been ready to cry out with Moses, "Must we bring water out of this rock for you all?" follow, rather, the one good suggestion of the wicked king Ahab, and divide the land, that all may give themselves to the work of seeking for springs and brooks by which our fainting hopes may be revived, and our goodly Branch may be nourished.

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#### BOOKS ON MISSIONS AND COUNTRIES OCCUPIED BY MISSIONS.

WE GIVE below a list of books that will be of assistance to those who may wish to make a study of missions and missionary fields. It has been prepared from lists obtained from the Presbyterian, Methodist and Baptist sources, besides our own. Although we are not prepared to recommend them all from personal inspection, we take the opinions of others that they will prove useful and interesting. We wish to speak particularly, however, of "The Romance of Missions," by Miss West; "The Orient and its People," by Mrs. I. L. Hawser; and "The Women of the Orient," by Rev. Ross C. Houghton, as especially adapted to auxiliary meetings. "Our Gold Mine," recently issued by the Baptist Band, is also an instructive and entertaining book for children. We would be glad to notice them more at length, but our space forbids:

Foreign Missions. Dr. Anderson,	\$1 25	Uncle Ben's Bag, and How it is Never Empty,	10
History of Sandwich Islands Mission. Dr. Anderson,	1 50	The Missionary Patriots. I. N. Tarbox, D. D.,	1 25
History of Missions of the American Board to the Oriental Churches. 2 vols. Dr. Anderson. Per vol.,	1 50	Life Scenes Among the Mountains of Ararat. Rev. M. P. Parmelee,	1 25
History of the Missions of the American Board in India. Dr. Anderson,	1 50	Faith Working by Love: Memoir of Miss Fiske,	1 75
Grace Illustrated; or, a Bouquet from the Missionary Garden. Mr. and Mrs. C. H. Wheeler,	1 25	The Gospel among the Dakotas. Stephen R. Riggs, A. M.,	1 50
Little Children in Eden. Rev. C. H. Wheeler,	75	Lectures to Educated Hindus. Prof. Julius H. Seelye,	1 00
		Christian Missions. Prof. Seelye,	1 25
		The Martyr Church of Madagascar,	2 00



Woman and her Saviour in Persia. Rev. T. Laurie, D. D.,	1 25	Our Oriental Missions. 2 vols. Bishop Thomson.	
Memorials of Charles Stoddard. By his daughter, Mrs. Mary Stoddard Johnson,	1 75	Round the World. 2 vols. Bishop Kingsley.	
The Arabs and the Turks. Rev. E. L. Clark,	1 50	Missionary Life in India. T. J. Scott, D. D.	
Myra; or, a Child's Story of Missionary Life. Rev. C. C. Tracy,	50	Gems of India. Mrs. E. J. Humphrey.	
Ten Years on the Euphrates. Rev. C. H. Wheeler,	1 25	Six Years in India. Mrs. E. J. Humphrey.	
Letters from Eden. Rev. C. H. Wheeler.	1 25	The Women of the Orient. Rev. Ross C. Houghton.	
Missions and Martyrs in Madagascar,	80	Our Next Door Neighbor (Mexico). Bishop Haven.	
The Gospel among the Caffres, Scenes in the Hawaiian Islands,	1 25	The Orient and its People. Mrs. Rev. I. L. Hauser,	1 75
Missionary Sisters,	1 25	Syrian Home Life. Dr. Jessup,	1 50
The Morning Star,	1 00	Women of the Arabs. Dr. Jessup,	2 00
Romance of Missions. Miss Maria A. West,	2 50	Four Years in Ashantee. (The Captive Missionaries' Narrative.)	
Light on the Dark River,	1 50	Polynesia and New Guinea. Rev. A. W. Murray.	
Our Life in China. Mrs. Nevius,	1 50	The Mikado's Empire. Griffis,	4 00
Africa's Mountain Valley, Memoir of Henry Lyman,	1 50	Forty Years' Mission Work in Polynesia. Rev. A. W. Murray.	
The Weaver Boy. Dr. Livingstone,	1 25	Western Africa. Dr. Wilson.	
Forty Years in the Turkish Empire; Memoirs of Wm. Goodell, D. D. E. D. G. Prime, D. D.,	2 50	Mission in Tonga and Fiji. Rev. W. Lowrey.	
Among the Turks. Cyrus Hamlin, D. D.,	1 50	The People of Africa.	
The Land and the Book. Dr. Thomson,	5 00	The Mission Cemetery at Foochow. Bishop Wiley.	
Social Life of the Chinese. Rev. J. Doolittle,	5 00	History of the Missions of the M. E. Church. Strickland.	
China and the Chinese. Dr. Nevius,	1 75	Newcomb's Cyclopaedia of Missions.	
South Africa, Missionary Travels and Researches in. Rev. D. Livingstone, LL. D.,	5 00	Civilizing Mountain Men. (Mrs. Mason.) Burmah Mission.	
Bible Lands: Their Modern Customs and Manners Illustrative of Scripture. Rev. Henry J. Van Lennep, D. D.,	5 00	The Karen Apostle. Mason.	
Memoir of Henry Obookiah, Bartineus,	35	Lectures on the Science of Religion. Max Muller.	
The Night of Toil,	45	Muir's Life of Mohammed. 3 vols.	
The White Foreigners from over the Water,	1 10	"The Missionary Series" of the Tract Society. Three good pamphlets.	
Kardoo; or, the Hindoo Girl,	75	Adventures of a Missionary in South Africa.	
Dr. Grant and the Mountain Nestorians,	1 50	A Missionary among Cannibals; or, The Life of John Hunt, in Fiji.	
Twelve Years with the Children. Rev. William Warren, D. D.,	1 25	Life Among the Choctaws. Benson.	
These for Those: Our Indebtedness to Missions; or, What we Get for What we Give. Rev. W. Warren, D. D.,	1 50	Old Jesuit Missions. Rev. Wm. Ingraham Kip,	1 75
Zulu Land. Rev. Lewis Grout,	2 00	Gospel Among the Caffres,	1 00
Five Years in China: Life of Rev. William Aitchison,	1 25	Missionary Life in Persia. Rev. Justin Perkins, D. D.,	1 00
Bible Work in Bible Lands. Rev. Isaac Bird,	1 50	Sketches of Moravian Missions. Missionary Worthies of the Moravian Church.	55
Tennessean in Persia.	1 75	Tales about the Heathen. Scudder,	45
The Middle Kingdom. S. Wells Williams, LL. D.,	4 00	Burman Villages in Siam,	25
The Great Conquest; Miscellaneous Papers on Missions. Rev. F. F. Ellinwood,	60	Scenes in China,	75
		Life of Judson. Rev. F. Wayland,	2 25
		Emily C. Judson. Rev. A. C. Keudrick,	1 75



One Woman's Mission. Rev. A. N. Arnold, D. D.,	1 25	Comassie and Magdala. H. M. Stanley. Illustrated,	3 00
Harris' Great Commission, 8th thousand,	1 50	Crowned in Palm-Land. Rev. R. H. Nassau, M. D.,	1 75
American Woman in China. F. B. Jeter, D. D.,	1 25	Fountain Kloof; or, Missionary Life in South Africa,	1 75
Mrs. Henrietta A. L. Hamblin.	1 50	Gaboon Stories, The. Mrs. J. S. Preston,	80
Margaret Woods Lawrence,	1 50	George Paull, of Benita. Samuel Wilson, D. D.,	1 10
Malcolm's Travels in Asia, Eastern Side; or, Missionary Life in Siam,	1 50	Heart of Africa, The. Dr. Schweinfurth. 2 vols. Illustrated,	8 00
The Far East.	1 50	Heroes of the Desert,	1 50
Knowlton's China.—The Foreign Missionary,	1 50	Ismalia,	5 00
Gammell's History of Missions,	1 25	Livingstone's Last Journals, Maps and Illustrations,	5 00
William Carey,	1 25	Two Years in East Africa,	1 50
Emily C. Judson,	1 00	Western Africa. J. Leighton Wilson, D. D.,	1 25
Ponape; or, Light on a Dark Shore,	1 00	China and the United States, W. Speer, D. D.	
Ann H. Judson,	1 00	Five Years in China. Charles P. Bush, D. D.,	80
Sarah B. Judson. Fanny Forrester,	75	Captain Waltham. Mrs. Joseph Scudder,	1 10
Sarah D. Comstock. Arraeon,	65	Days in North India. Norman McLeod, D. D.,	1 55
The Chinese Bride,	55	Hindoo Life. Rev. Edw. Webb,	70
Strangers in Greenland,	40	History of India. L. J. Trotter,	3 00
Curiosities of Christian Missions,	40	India, Pictorial, Descriptive and Historical. Illustrated,	2 00
First Hindoo Convert,	40	India, and its Native Princes,	52 00
Missionary Converts,	40		
Missionary's Daughter, Assam,	30		
Missionary's Mother,	25		
Africa, from Herodotus to Livingstone,	5 00		

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DEPARTURE OF MISSIONARIES.

A SECOND farewell meeting of the deepest interest, was held in Pilgrim Hall, Boston, on the 10th of September. The company of missionaries was unusually large, sixteen in all. The hall was filled to its utmost capacity: the services continued just an hour, and a feast of good things was presented, such as has rarely been crowded into so short a time. The tone of the meeting was joyous and buoyant, each speaker testifying to the blessedness of the work, and expressing bright anticipations for the future.

Among those soon to leave the country, were Mrs. Lewis Bond, Miss Ellen M. Stone, and Miss Ella J. Newton, supported by the Woman's Board. Mrs. Bond, who is well known to many of our readers, returns to Samokov, Turkey,—her old home in Eski-Zagra being in ruins,—and takes with her Miss Stone, to be associated with Miss Maltbie, in the girls' school in that city. Miss Newton is to join Mrs. Hartwell, and accompany her to China, as a teacher in the Foochow Boarding-School. Interesting services were also held the following week in the First

Church, Chelsea, of which Miss Stone is a member. Large audiences were gathered, both at a ladies' meeting in the afternoon and a general meeting in the evening; and the tender farewells as well as the hearty God-speed, will long be a delightful remembrance to the one who goes abroad, and to those at home who have promised to sustain her by their gifts and prayers.

## WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM AUGUST 18, TO SEPTEMBER 18, 1878.

MRS. BENJAMIN E. BATES, TREASURER.

### MAINE.

*Maine Branch.*—Mrs. Woodbury S. Dana, Treas. Solon, Aux., \$7; Bridgton, Aux., \$15; New Gloucester, Aux., of wh. \$25 const. L. M. Miss Abba M. Bailey, \$30.30; No. Edgcomb, Aux., \$5; Waterford, Aux., prev. contri const. L. M. Mrs. Emerson Wilkins, \$5; Skowhegan, Aux., \$18, \$20 30

Total, \$80 30

Girls," const. L. M. Miss Lydia C. Noyes, \$25; Peterboro, Aux., \$25; Mrs. Lucy Richardson, \$10; Salem, Aux., \$2; Tamworth, Aux., \$4; Temple, Aux., \$7; Walpole, Aux., \$8.25; Wilton, Second Cong. Ch. Aux., \$5.65; Winchester, Aux., \$12, \$869 70

*Claremont.*—Cong. S. S., two classes, 10 00

*Fisherville.*—Aux., 12 50

Total, \$892 20

### NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Abbie E. McIntire, Treas. Amherst, Aux., \$15, "Carrier Doves," \$12; Concord, Aux., \$19, Mrs. Arthur Fletcher, \$5, "Miss'y Helpers," \$23.10; Gt. Falls, Aux., \$91, Greenland, Aux., \$18.40, "Claudia Miss'n Band," \$6; Hampton, "Mizpah Circle," \$46; Henniker, Aux., \$13; Hollis, Aux., \$32; Kingston, Aux., \$15; Lebanon, Aux., \$24.50; Manchester, Aux. First Cong. Ch., of wh. \$13, with prev. contri., const. L. M. Miss Mary Allison, \$131; Franklin St. Ch. Aux., \$170; "Earnest Workers," \$30; Meriden, Aux., \$7.80, Ladies of Kimball Academy, \$2.20; Merrimack, Aux., \$10; Milford, Aux., \$33; Mt. Vernon, "Buds of Promise," of wh. \$25 const. L. M. Mrs. William H. Woodwell, \$30; No. Hampton, Strawberry Festival, \$31.80, a friend, \$5.00; No. Haverhill and Plaistow, "We

### VERMONT.

*Vermont Branch.*—Mrs. Geo. H. Fox, Treas. Bradford, Aux., \$5; Rutland, Aux., \$7.02; Cambridge Aux., \$6; Georgia, Aux., \$4; Lunenburg, Aux., \$6.75; Hartford, Aux., \$22; Strafford, Aux., \$11; Castleton, Aux., \$14.24; Lyndonville, Aux., \$5.40, "Honest Workers," \$3.25; Newbury, "Beacon Lights," \$19.30; Chelsea, "Grape-Vine," \$20; Fair Haven, Cong. S. S., \$25; New Haven, Aux., of wh. \$25, by a friend, const. L. M. Mrs. Avis J. Gifford, \$30; Windsor, Aux., with prev. contri. const. L. M's Mrs. C. D. Hazen, Mrs. Lavinia Pempinons, \$40; "Mission Circle," \$10; Mrs. John Freeman, const. L. M. Miss Martha C. Day, Cornish, N. H., \$25; St. Johnsbury, Young Ladies' Miss'n Soc'y, \$65; expenses, \$5; balance, \$313 96

Total, \$313 96

MASSACHUSETTS.

<i>Berkshire Co. Branch.</i> —Mrs. S. N. Russell, Treas. Pittsfield, First Ch. Aux., \$10.60; Lee, Aux., \$230.70, Rev. C. T. Spear's Bible class, \$5.20,		\$246 50
<i>Boston.</i> —Lizzie Phillipson, .25; Four generations: Baby, .25, Mother, .50, Grandmother, \$1, Great Grandmother, \$2; Berkeley St. Ch. Ladies, \$7.25,		11 25
<i>Charlestown.</i> —S. M. S.,		10 00
<i>Chiltonville.</i> —Aux.,		10 00
<i>Fall River.</i> —Pleasant St. Miss'n S. S., Miss A. L. Buck's Class,		2 00
<i>Foxboro.</i> —Aux.,		35 00
<i>Franklin Co. Branch.</i> —Miss L. A. Sparhawk, Treas. Ashfield, Aux., \$45; Bernardston, Aux., \$14; So. Deerfield, Aux., \$7.84; Greenfield, Aux., \$3.24; Sunderland, "Wayside Gleaners," \$10.34; Whately, Aux., \$17.25; Orange, Aux., \$11,		108 67
<i>Hampshire Co. Branch.</i> —Miss Isabella G. Clarke, Treas. Hatfield, Aux., \$62; Belchertown, Aux., \$12; Northampton, Edwards Ch., \$9.50; Hadley, Aux., \$13,		96 50
<i>Haydenville.</i> —Mrs. W. S. Hawkes,		5 00
<i>Holbrook.</i> —A Friend,		3 00
<i>Jamaica Plain.</i> —Mrs. E. L. Tead, for Faith Hovey's Scholarship in Battalagundu,		25 00
<i>Lawrence.</i> —"Central Workers,"		30 00
<i>Littleton.</i> —Ladies' Mission Circle,		8 20
<i>Middlesex Branch.</i> —Mrs. Chas. B. Dana, Treas. Wellesley, Aux., of wh. \$25 const. L. M. Mrs. Luther Dana, Portland,		55 00
<i>Norfolk Conf. Branch.</i> —Mrs. Franklin Shaw, Treas. Abington, Aux., \$13; So. Weymouth, Aux., \$5,		18 00
<i>Norton.</i> —Mrs. C. B. Wells,		1 00
<i>Wellesley.</i> —Master James T. Souther,		1 00
<i>West Buxford.</i> —Ladies' Miss'n Circle,		13 00
<i>West Newbury.</i> —First Parish, Aux.,		7 25
<i>Woburn Conf. Branch.</i> —Mrs. N. W. C. Holt, Treas. Billerica, Aux., \$20; Winchester, "Seek and Save Society," \$4, "Eddie's Mission Circle," \$5,		29 00
<i>Worcester Co. Branch.</i> —Mrs. G. W. Russell, Treas. Royalston, Aux., \$44; "Children's Mission Circle," \$20; Barre, Aux., const. L. M. Mrs. Estes Hawes, \$25; Clinton, Aux., \$8; Millbury, First Ch., \$10.75, Second Ch., \$50; Spencer, Aux., \$12, "Hillside Workers," \$5; Fitchburg, C. C. Ch.,		

of wh. \$25, by a friend, const. L. M. Miss Mary A. Caswell, \$43; Worcester, Young Ladies' Miss'y Soc'y, Central Ch., \$107.28,	\$325 03
<i>Yarmouth.</i> —Aux.,	6 25

Total, \$1,046 65

Fem. Dep. Armenia College.

<i>Brookline.</i> —Aux., Miss E. Pierce,	\$10 00
<i>Hyde Park.</i> —"Heart and Hand Society,"	50 00

LEGACY.

<i>Springfield Branch.</i> —Legacy from Mrs. Fanny Paige, So. Ch., Springfield, const. L. M's Miss Mary P. Lincoln, Miss Mattie J. Lincoln,	\$50 00
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RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss Anna T. White, Treas. Providence Free Ch. \$25; Little Compton, \$11; Pawtucket, Aux., \$52.17; Chepachet, "Mayflower Mission Circle," \$5.25; Barrington, Aux., \$44.50; Bristol, of wh. \$50 from Mrs. Rogers, \$50, from Miss DeWolf, \$168,	\$305 92
Total,	\$305 92

CONNECTICUT.

<i>Bolton.</i> —Ladies' Cong. Ch.,	\$11 00
<i>Eastern Conn. Branch.</i> —Mrs. J. C. Learned, Treas. Norwich, Park Ch., \$36. Second Cong. Ch., \$30.50; Franklin, a friend, \$1; Stonington, Second Ch., \$11.84,	79 34
<i>Greenwich.</i> —Aux.,	60 00
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Ansonia, \$25; Bethel, \$7; Bethlehem, \$9; Bridgeport, of wh. \$30 from North Ch. S. S., \$25 from Mrs. Lucius H. Boomer, to const. L. M. Mrs. David H. Nash, \$12.50 from Mrs. John W. Hincks, to complete L. M., \$150; Bridgewater, of wh. \$12.50, to complete L. M. Mrs. John B. Doolittle, \$30; Cornwall, "Hillside Workers," \$30; E. Haddam, of wh. \$25 from a friend to const. L. M. Mrs. A. C. Beach, \$40; East Hampton,	

Union Ch., \$10; East Haven, \$21.25; Easton, to const. L. M. Mrs. Sarah C. Mellen, \$25; Fair Haven, Second Ch. \$7; Kent, \$20; Litchfield, of wh. \$25, to const. L. M. Mrs. Joseph Adams, 60.48; Madison, "Willing Hearts," \$45; Meriden, First Ch., of wh. \$50 to const. L. M.'s Mrs. F. E. Hinman and Mrs. Hattie Billiard, \$110; Middletown, First Ch., of wh. \$25 from Miss Marianne Clark to const. L. M. Mrs. Orill Clark, of Milford, Mass., \$65; New Britain, Center Ch., \$82; So. Ch., of wh. \$68.10 from "Little Helpers," \$25 from Mrs. Wm. H. Smith, to const. L. M. Miss Mary Churchill, \$10 from Mrs. F. B. House towards L. M., \$160.10; New Haven, Center Ch., \$53, Ch. of Redeemer, of wh. \$20 from "Aurora," \$15, "Morning Star," \$13, "Faithful Workers," \$103; Dwight Pl. Ch., of wh. \$28.50 from "Willing Hearts," \$84.50; No. Ch., \$10; Temple St. Ch., \$23.25; Third Ch., of wh. \$10 from "Faithful Workers," \$20 from Infant Class, \$25 from S. S., \$55; Yale College Ch., \$21; New Preston, \$40; North Haven, \$1; Norwalk, \$100; Orange, \$14.40; Ridgefield, of wh. \$5.50 from "Gleaners," \$40; Roxbury, "Centennial Workers," \$50; Salisbury, \$13.78; Saybrook, \$7.75; South Canaan, \$10; Stamford, of wh. \$65 from "Rippowam Circle," \$95; Torrington, \$13.50; Wallingford, \$32.85; Waterbury, First Ch., \$73.50; Watertown, to const. L. M., Mrs. Delia Eaton, \$25; "Juvenile Miss'n Circle," to const. L. M. Miss Alice J. Percy, \$25; Winsted, \$51.25; Woodbridge Ladies, \$20; Woodbury, Mrs. Churchill, \$2; Mrs. O. P. Hubbard, \$5, \$1,866 61  
*Putnam.*—"Mission Workers," pupil Ahmednuggar, 60 00  
 Total, \$2,076 95

## NEW YORK.

*New York State Branch.*—Mrs. A. L. Holbrook, Acting Treas. Rochester, Mt. Hor Miss'y Friends, \$16, "Cheerful Workers," \$12.50; Norwood, Aux., \$4; Sherburne, Aux., \$40;

Fairport, Aux., \$20; Binghamton, Aux., \$59; Orient, L. I., Aux., \$10; Morrisville, Aux., \$5; Sidney Plains, Mrs. L. H. Harper, \$2; Gloversville, Aux., \$30; Syracuse, Plymouth Ch. Aux., \$222.19; Antwerp, Aux., \$25; Jamestown, Aux., \$25; Spencerport, Aux., \$30; Phoenix, Aux., \$27.59; Expenses, \$2.31; balance, \$525 88  
*Buffalo.*—R. W. B., 50 00  
*Crown Point.*—Cong. S. S., Miss M. L. Page's Class, \$2.54; Miss Sarah Tromble's Class, \$1.32, 3 86  
*Elizabethtown.*—May and Sadie Woodruff, 1 00  
*Flushing.*—"Faith Mission Circle," 15 00  
*Smyrna.*—S. S. Miss'y Soc'y, 30 00  
 Total, \$625 74

## NEW JERSEY.

*Irvington.*—Mrs. A. Underwood, 10 00  
 Total, \$10 00

## PENNSYLVANIA.

*Philadelphia Branch.*—Mrs. A. W. Goodell, Treas. Montclair, N. J., Aux., \$18 00  
 Total, \$18 00

## ILLINOIS.

*Chicago.*—Sixth Presb. Ch., Mrs. L. M. Rumsey, B. R. Harpoet, \$20 00  
 Total, \$20 00

## FLORIDA.

*St. Augustine.*—Colored S. S., for the Tulus, \$5 00  
 Total, \$5 00

General Funds, \$5,469 72  
 Fem. Dep. Armenia College, 60 00  
 "Life and Light," 120 93  
 Weekly Pledge, 2 10  
 Leaflets, 1 68  
 Legacy, 50 00  
 Total, \$5,629 43

MISS EMMA CARRUTH, Ass't Treas.

# Department of the Interior.

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## INDIA.

### LETTER FROM MISS TAYLOR.

I WANT to tell you about the great work that seems to be begun here, and will tell you particularly of Kopsisittampetti, as the work there is the harvest of seed sown in former times.

Two years ago, while lame Annarl, of that village, was one day guarding a field, a Naiack woman came along and said, scornfully, "What right have you, a Christian, to have work?" The girl replied, meekly, that there was no commandment in her religion, or anywhere else, that she should not work, but there was a command not to be idle. The woman then began to abuse her for being a Christian, and said she did not deserve to have any work. The girl quietly replied again: "It is not sufficient that *I* am a Christian; *you*, too, should come into that kingdom." The woman then went away, pouring forth a torrent of abuse. That woman's husband was then almost a Christian—only kept back by fear of his wife. Some months ago she, too, forsook all for Christ's sake, and now she bears as much abuse from her nearest relatives as she formerly poured upon Annarl.

At that great meeting in Mandapasalie, her husband subscribed grain to the amount of three rupees, besides one rupee and a half in money, to be paid at the rate of half an anna a Sabbath. They have put their daughter into school, and come very often to see her. She is a very bright, lovely child. The mother often brings an elderly woman with her, a near relative, and I always have very nice talks with them.

The scornful words hurt this woman's pride very much; besides, she feels deeply her lonely condition. She tells her troubles to me, and I have had many talks with her, and have read many passages to her from the Psalms and Isaiah. I select not only encouraging, consolatory passages, but also such as teach that it is the duty of Christ's followers to take up the cross and deny themselves what may be as dear as the right hand and right eye.

One day a company of women came to see me, all of whom, excepting one old woman, I recognized as having been in the crowd



when I visited Kopisittampetti last year. When they came up I told them I was very tired, and could not see them. But the old woman said, "I want to know if I must join this religion?"

I did not know as she had any special motive for asking the question, so I said, "That is for you to decide." She very earnestly repeated the same question. Then I told her that she certainly must become a Christian, or she could never be saved. She then began to describe in very pathetic language how uneasy she had always been. It flashed upon me that perhaps the parable of the Prodigal Son would be suited to her case. I called Martha to read, because I wanted her to get acquainted with the women, so as to help them if they should come during my absence in vacation.

The old woman bent over the book and listened as if her life depended on the words she heard. As I explained the parable to her she often exclaimed, "How true it is!" "It is just so!" When we were talking about the husks, she said: "That is just like me. I have been worshiping all my life. I have worshiped the twenty-five gods; but the more I worship the more uneasy and unhappy I am."

I had a very interesting conversation with those women. The younger women, who looked so merry and frivolous when they came, grew very serious. When I was explaining that part of the parable about the unhappy condition of the young man, one of them said, "It will be so with us, by-and-by;" and another said, "We must all come into this religion in the end." This last woman was the same one who said, a year ago, when I was in her village, "You should have told these things to my mother."

In March I made a visit to Kopisittampetti. My object in going was chiefly to see the women of the Naiacks who have lately become Christians. I went first to the church, and found everything spotlessly clean, as usual.

The women who came to see me there had their hair nicely combed, and their clothing was clean and neatly put on. The children of the day-school, taught by Annarl, also came neatly dressed. I talked with the women nearly an hour, and then had a meeting with them. After the meeting one of the Naiack women sent me some rice and curry, from her morning meal, hearing that I would have to wait for my breakfast to be cooked. About two o'clock I went to the Naiack houses. Pastor Eames' wife was with me. I love her for the earnestness and courage she manifests in her work; she is naturally very timid and retiring in her disposition.

When I was at this place a year ago, there was not a gentle, thoughtful face in all the crowd; but this time I could see in the



women who have become Christians, a thoughtful expression in their faces and a sweet light in their eyes, which formed a striking contrast to the bold faees of the other women about them. They have to bear bitter taunts for having taken the name of Christians, and sending their sons and daughters to school. They say, "All we can do is to bow our heads and listeu."

When I was at the house of the parents of one of my school-girls, the mother exclaimed, as one womau came in, "This is the woman who talks so bitterly to me when she sees me." Her eyes were very sharp, and she looked as if she had a sharp tongue as well, and in my presence she began to use abusive language. I don't know what spirit moved me, but I said to her, "You need not trouble yourself about this woman. She needs no portion from you; she does not need your sons and daughters to give in marriage to her daughters and sons. She will always be provided for; the Lord will not forsake those who obey and trust in Him." The woman seemed to be rather taken aback, and kept quiet. After a while she asked about my sister's death, and said: "How is it with you when you are afflicted? What does your religion do for you?" An old woman close by said, "When *our* friends die we wail and wail, and we beat ourselves and we fast; but we get no comfort, and the dead never come back." I then tried to explain the hopes and consolations that a Christian has. The womau's heart seemed to be touched. She listened most attentively, and wiped the tears from her eyes as I talked. I hope that some perception of the truth was granted her that day.

Pastor Eames takes his wife to this village as often as she can go, and they labor so faithfully and earnestly with the people, that it seems as if there ought to be a great ingathering there some time. But I really think that a great deal is due to the power of the example of those earnest and consistent Christian shoemakers. You must remember that those of whom I have been telling you are all Naiacks. They have sent three children to school. Once they suggested to me to get a cook-woman from their village. But I told them that I did not wish to do so, because of the jealousies and differences that would be created and fostered; besides, it was for the good of the girls that they all have a share in the work. They seemed to understand my feeling, and said: "All right; let it be as you wish. We have given up our children to be taught by you." This shows how thoroughly they have come over and given up all caste.

I have had occasion to have some of the girls repeat daily to me such verses as "Lie not one to another," and "Let no corrupt communication proceed out of your mouth," etc. Some of them

have *tried* hard to govern their tongues, and have improved very much.

The mother and other relatives of some of my school-girls have been several times to see me. They are earnest Christians, and it is a pleasure to talk with them. When I read to them from the Bible, they say: "If we could only have the privilege of coming to school like these children, we might read those precious words whenever we have a desire for them."

The hard times are on us again. The floods and locusts have brought prices up to famine rates. A kind of insect also came and damaged the first setting of the cotton crops. Of course farmers have some store of grain laid up; but there are great numbers who must suffer very much indeed.

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## Home Department.

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### OUR INDIVIDUAL OBLIGATIONS IN REGARD TO FOREIGN MISSIONS.

BY MRS. JUDSON SMITH.

Read at the Annual Meeting of the Ohio Branch, Sandusky, May 7, 1878.

WE HAVE gathered to-day, from our various homes, to consider the things of Christ's kingdom upon earth.

"Christ for the world, we sing;  
The world to Christ we bring."

Most of us know something of the history and work of Foreign Missions. Some of us have breathed in a missionary spirit from our earliest years; others have, in maturer life, awakened, for the first time, to the needs of a dying world, and to the transcendent work of the missionary of the cross; still others have as yet but scant knowledge of, and consequently little interest in, this mighty power that is surely evangelizing the world.

From all these classes how few of us there are that realize the measure of obligation that rests upon us, and evince the same in our lives; how few that feel the personal bearing of the command, "Go ye into all the world, and preach the Gospel to every creature."

We believe in the organization of the Christian church, with our various forms of benevolent work; we believe in the American

Board; we believe in the Woman's Board, as the efficient helpmeet of the former. It may be that we pray in a general way for "the nations that sit in darkness," and for those who have taken their lives in their hands and gone to their relief. Once or twice a year, perhaps, we make a contribution of money to help carry on this work, if we have been specially wrought upon by the thrilling tale of some returned missionary.

But does this meet our idea of a Christian life in all its fullness and symmetry? Are we thus exemplifying the New Testament idea of giving and praying and laboring for the salvation of souls? Do we not rather stifle our consciences, and satisfy ourselves with the thought that we are *somewhat* interested in bringing the world to Christ?

Have we not, at times, aspirations for something more; for a larger part in the glorious work—aspirations that too often die away for lack of prayer and proper cherishing? We walk so much by sight, so little by faith,—the seen, the tangible, takes such hold of our faithless souls,—that we dimly apprehend the claims of a far-distant work.

Our lives, as Christian American women, are so varied and complex, so full of every-day cares and the many relations of the family, church and community with which we are specially connected, that it is not strange that we often allow our time and thoughts to be engrossed with these more personal and intimate associations. Home Missions at the West and at the South, and the Temperance cause, bring their appeals to our very doors, and we cannot resist—we *ought* not to resist—the impulse to a quick response to these grand Christian enterprises.

The work of Foreign Missions conflicts with no other great benevolent work. All have a just claim upon our sympathies and active interest, and we must decide, each one for herself, in view of all the light we have, or are responsible for having, in what measure we shall meet our obligations to each cause. We well know that, in God's economy, duties never overlap each other. "These ought ye to have done, and not to leave the other undone." But on this occasion I appeal to you to consider the work of *Foreign* Missions; to consider it as one of the most important factors in the evangelization of the world; to consider it as a work that places upon each one of us an obligation which remains so long as there are souls which know not Christ.

Let us ask anew the question, Why should Christian women feel especially called to labor for heathen women? And let us note well the comprehensive reply. The signal success that has invariably attended woman's efforts for woman, must be interpreted as

a sure indication that a great obligation rests upon us who are already enjoying the unspeakable privileges of the Gospel, to bear the glad tidings to those who sorely need its comfort. Where we can work for the Master *effectively*, there, surely, lies the path of duty.

Facts and experience prove that a woman can often reach her sisters where a man would labor in vain, since in all heathen lands the position of woman is such a subordinate one, and the customs of excluding her from all society so rigid, that the way of access is hedged about with many difficulties. Opportunities for reaching heathen women are now opening on every hand. The great empires of Japan and India and the vast interior of Africa, are fields already white to the harvest. If the women of a country are converted to Christianity, the homes are revolutionized, and the work is essentially accomplished; the seed is sown in a nourishing soil, where it will take firm root and grow. Have we not the Scripture that "a little leaven leaveneth the whole lump?" Has not the history of foreign missions exemplified this truth again and again? After years of patient waiting the light has broken upon dark places; the seed so long dormant has yielded a harvest of many fold, and the hearts of devoted Christians at home and abroad have been filled with gratitude for the wonderful manifestations of God's power and the sure fulfillment of his gracious promises.

Our individual responsibility is peculiarly deepened by what we owe to our children. When a mother deeply feels the needs of the world, even to its darkest, remotest bounds; when by prayer and consecrated offering she continually impresses the living interest she feels upon her children, they can but draw in the same spirit, and a vital interest in missions will become incorporated into their very idea of a Christian life. Our children will take up the work where we leave it, and we want to put them upon vantage ground at the outset, that they may be furnished in every possible way for the conflict with sin and ignorance. The value of an inheritance from godly parents of a love for missionary work, cannot be estimated; the sacred relation of mother to child emphasizes with untold power the personal obligation that rests upon us in this matter.

Again, we truly recognise the fact that as individuals, we ought to use our native endowments to the best possible advantage, and give them an opportunity for growth in all directions, by familiarity with the world of history and literature, and by a knowledge of current events and the forces that are working in the civilization of the nations, that in every way we may make ourselves

intelligent, self-controlled, full of light and wisdom, and thereby best fitted to serve our day and generation. The work of foreign missions has so wrought itself into the history of the world in this nineteenth century, that we cannot be even *intelligent*, in a wide sense, if we have no knowledge of this mighty power that is revolutionizing family and social life, and bringing civil and religious liberty even to the oldest nations and to the distant islands of the sea. If we realize that through the work of Christian missions is being wrought the salvation of the world, and realize also what salvation means to dying men, then the study of the work of missions becomes the widest study of philosophy and history, of politics and religion, of human nature and of the character of God. And no one can deny herself this liberalizing study without failing to attain the full measure of a Christian woman. In our day and in our beloved land, with such possibilities and opportunities open before us, we must not neglect any means that will give us the best culture of heart and mind.

The statistics of the church will surely verify the statement that those most interested in missions are foremost in every benevolent work. We cannot afford to lose the reflex influence gained by an active interest in foreign missions; to lose the stimulus that will lead us to enter, according to our ability, upon all forms of Christian activity. We all agree that organized effort is the most efficient means of carrying on every great moral and religious work; that the Woman's Board, with its hundreds of auxiliaries, truly and effectively represents woman's work for woman. But these organizations are an empty form unless they are permeated by a living spirit, even the Christian faith, as shown in lives full of good words and works. *Individual* obligation must be assumed before the *organized body* has real life and the elements of growth. If every Christian woman would thoughtfully and prayerfully consider this subject in all its bearings, and her individual relation to it, and would consistently obey the dictates of her judgment and heart, how quickly would be filled the falling ranks of those who have borne the burden and heat of the day in foreign lands; how quickly would the treasury of the Lord overflow with consecrated offerings! Who but our Heavenly Father, who seeth in secret and rewardeth openly, can estimate the religious and moral overturning that would ensue upon such a realization of our obligations?

Then, the organization of an auxiliary missionary society, even in a small church and scattered community, would not seem a formidable or almost hopeless undertaking. It would naturally be accepted as the best way to accomplish this part of our work for the Master.



We pray daily, "Thy kingdom come, Thy will be done on earth." We have consecrated ourselves, all that we have and are, to Christ's service; and can we say, "I pray thee have me excused" from any part in foreign missions?

It is not the duty of every one to go in person to foreign lands, though our hearts go out in love and reverence to those who do recognize this call and hasten to do its bidding. But we all feel that the foreign work *must* go on, the missionaries *must* be sustained. How, then, can we escape the obligation to bear this subject upon our hearts, and to aid the blessed work by prayer and offering, or in whatever way God has opened to us? Can we grow in grace and be established in Christian life while we are indifferent to such claims?

Can we with complacency regard ourselves and what we do, in view of the spirit of such missionaries as those who applied to the American Board, six years ago, for the hardest field? "Send us where no one else wishes to go," was their request; and it has been fully met in that far-away island of the Pacific—a five-months' ocean-voyage from San Francisco, where a mail from the United States comes once or twice a year. And a recent letter from one of them says, "We ask nothing better, for years to come, than to labor here."

Already have they sent out eight converted native families as missionaries to the Mortlock Islands beyond, thus showing in a striking manner the self-propagating power of the Gospel when it has once a hold upon the hearts of men.

This is only one instance from hundreds of kindred experiences in the lives of our foreign missionaries. Does not what we each give in time and money, thought and prayer, grow small in the light of such consecration—such denial of self—such exaltation of Christ?

Let us think of our foreign missionaries as standing in *our* places and doing *our* work, and let it be our glad privilege to sustain them in every possible way. Let the relation between us and our representatives in foreign lands be such that the work of the one shall supplement the other. Hundreds are ready to take their lives in their hands and plant the standard of the cross in every land of this broad earth, whenever the missionary spirit at home shall provide the way for this reinforcement.

"Whosoever shall call upon the name of the Lord shall be saved."

"How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and



how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things."

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## SPECIAL NOTICE.

SINCE the autumn days have come, and the enervating heat of summer has given way to more invigorating weather, those who have in charge the interest of mission bands, will doubtless feel inclined to resort to evening entertainments, both for pleasure and profit. Some are already maturing their plans for such work, as is testified by frequent orders coming in from nearly every State in the Union, for the little pamphlet entitled, "The Field is the World," by Mrs. G. C. Smith. This little poem, noticed in the *Advance* some time since, was written for such occasions, and is intended to be recited in costumes representing the various nations among which our missionaries have gone to carry the "Bread of Life."

With the orders come requests for a description of the manner in which it has been conducted by those who have tried it with encouraging success. That the desired information may reach as many as possible, we ask a limited space in your valued and widely-circulated magazine, in which to give a brief account of one such entertainment, given at a time when the weather was too excessively warm to attempt anything grand; and as we all felt too poor to aim at elaborate display, we decided to be as brave as possible under the circumstances, and get it up quickly, simply and inexpensively.

The young ladies met twice for rehearsal. Books were searched for cuts of costumes, while we also drew largely on our wits, taste and imagination, and we were quite amazed at the striking effects of the articles made, borrowed or contrived, when rightly arranged. The desire was for pretty and picturesque appearance, rather than anything hideous; even Africans and Indians with their painted faces, looked quite attractive.

At one end of the double room a strong platform was built, without sight of nails or sound of hammer. Those who were to participate, held themselves in readiness in an adjoining room, to be introduced by the usher when the turn of each came, after the exercises were opened by song, and the recitation by *America*. We dispensed with curtains, considering them superfluous in this entertainment, as all remained on the stage until the close.

Following the recital by *North American Indians*, the apartments were filled with the sweet, wild melody of a Creek Indian song, sung in the native language by the author of "The Field is the World," who was fortunately with us, giving valuable aid in many ways.

When *China* appeared on the stage, *Christianity*, clad in pure white, bore in an evergreen cross, around which all gathered, including the smaller girls who represented heathen children coming from the worship of idols, and all joining in a sacred song; after which we refreshed ourselves with lemon-ice, ice-cream and cake.

In getting up an entertainment more than one copy of the pamphlet is desirable, if the parties who participate wish to recite. All orders will be promptly filled by addressing Mrs. G. Clinton Smith, or Mrs. Carrie L. Post, Springfield, Illinois.

Single copies twenty-five cents.

C. L. P.

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#### ANNUAL MEETING.

OUR friends will bear in mind that the Tenth Annual Meeting of the Woman's Board of Missions of the Interior, will be held at Kalamazoo, Mich., Wednesday and Thursday, November 6th and 7th.

We have sent to all our auxiliaries circulars asking for the present list of officers and other information in regard to their work. If any have failed to fill out and return the blanks, they will please send them as soon as possible, that our statistics may be full and accurate.

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#### A SUGGESTION.

KNOWING that letters from our missionaries are a valuable help in keeping up an interest in missionary meetings, it gives us pleasure to furnish to any of our auxiliaries desiring them, copies of such letters as we have for circulation. \* But even if we could be sure of dropping the right letter down at the right place, just in time for each monthly gathering, we should question the wisdom of such an arrangement. We like to hear from our auxiliaries occasionally, that we may know of their affairs and how they are

prospering; but if their wants were all supplied without any effort on their part, we fear that they might forget to write to us oftener than once or twice a year. Any requests for missionary letters sent to the Secretary of the W. B. M. I., 75 Madison Street, Chicago, a few days previous to the meetings for which they are required, will receive prompt attention. Those receiving such letters will confer a great favor by returning them at their earliest convenience, as we keep only a limited number of copies; and if these are detained several weeks or months at each place, they are of course far less useful than they might be if kept in constant circulation.

### ANNUAL MEETING OF THE W. B. M. I.

THE Woman's Board of Missions of the Interior will hold its Tenth Annual Meeting at Kalamazoo, Michigan, on Wednesday and Thursday, November 6 and 7, 1878. All delegates and all ladies interested in Foreign Missions are cordially invited.

Those proposing to attend this meeting will please send their names at once to Mrs. H. N. Burton, Kalamazoo, Michigan, from whom they will receive cards of introduction to places of entertainment.

KALAMAZOO, MICH., September 23, 1878.

### RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM AUGUST 15 TO SEPTEMBER 15, 1878.

MRS. FRANCIS BRADLEY, TREASURER.

#### OHIO BRANCH.

Mrs. M. B. Munroe, Akron, Treas.	
Clarksfield. — Aux., wh. with	
prev. contri. const. Miss An-	
nie Husted, L. M.	\$20 00
Cleveland. — First Cong. Ch.	
Aux., for Miss Collins,	2 00
Elyria. — Aux., for Miss Malt-	
bie, \$43.25; Young Ladies'	
Mission Band, for scholar-	
ship at Samokov, \$40,	83 25
Lafayette. — Aux.,	3 00
Marietta. — Aux., for Samokov	
School,	50 00
North Bloomfield. — Aux.,	8 00
Penfield. — Aux.,	6 00

Plain. — Aux., for Madura Bible-	
reader,	\$15 00
Ravenna. — Aux., for Miss Col-	
lins, \$10; for Miss Parmelee,	
\$8,	18 00
Ridgeville. — Aux., for Miss	
Maltbie,	2 10
Sandusky. — Aux., for scholar-	
ship at Samokov,	40 00
Sheffield. — Aux., for Miss Malt-	
bie,	3 25
Springfield. — Aux., of wh. \$10	
for Miss Collins,	19 00
Steubenville. — Aux.,	10 00
Sullivan. — Aux., for Miss Malt-	
bie,	7 19
Total,	\$286 79

## MICHIGAN BRANCH.

Mrs. G. H. Lathrop, Jackson, Treas.	
<i>Detroit.</i> —First Ch. Young Ladies' Mission Circle, for Bible-reader, \$45; for pupil in Bar-desag school, \$17.50,	\$62 50
<i>East Saginaw.</i> —Aux., for Miss Shattuck,	91 75
<i>Imlay City.</i> —Aux.,	5 00
<i>Mornci.</i> —Aux.,	5 00
<i>Prattsville.</i> —Aux.,	7 85
<i>Raisinville.</i> —Aux.,	5 00
<i>Romeo.</i> —Aux.,	25 00
<i>Sandstone.</i> —Aux.,	11 05
Total,	\$213 15

## ILLINOIS.

<i>Beardstown.</i> —Aux.,	\$8 00
<i>Buda.</i> —Aux.,	5 00
<i>Chicago.</i> —First Ch. Aux., for Miss Patrick,	31 30
<i>Danvers.</i> —Aux.,	8 00
<i>Glencoe.</i> —Aux.,	8 25
<i>Kewanee.</i> —Aux., for Samokov School,	20 00
<i>Oak Park.</i> —Aux., for Manisa School,	24 15
<i>Polo.</i> —Aux.,	11 00
<i>Roscoe.</i> —Aux., for Manisa School,	12 00
<i>Sheffield.</i> —Aux.,	4 00
<i>Springfield.</i> —Aux., for Miss Evans, and to const. Mrs. William Brewer L. M., \$25; "Jennie Chapin Helpers," for pupil in Bridgman School and to const. Miss Alice Watson, L. M., \$25,	50 00
<i>Wataga.</i> —Cong. Sunday Sch.,	12 90
Total,	\$194 60

## WISCONSIN.

<i>Beloit.</i> —First Cong. Ch. Sunday School, for pupil in Bridgman School,	\$40 00
<i>Burlington.</i> —Aux.,	6 00
<i>Clinton.</i> —Aux.,	7 00
<i>Fort Atkinson.</i> —Aux., \$11; Young Ladies' Miss. Circle, \$3.35,	14 35
<i>Fort Howard.</i> —Mrs. F. A. Curtis and family,	10 00
<i>Green Bay.</i> —"The Gleaners," for the Bridgman School,	50 00
<i>New Lisbon.</i> —Aux., \$9; Mission Band, \$6.25,	15 25
<i>Ripon.</i> —Aux., wh. const. Mrs. E. N. Harris and Miss Ella Penkerton, L. M's,	50 00
<i>River Falls.</i> —Aux.,	5 33

<i>Stoughton.</i> —Aux.,	3 00
<i>West Salem.</i> —Aux.,	19 00
—A friend for home expenses,	3 00
Total,	\$222 93

## IOWA.

<i>Belle Plaine.</i> —Aux., for School at Afion Kara Hissar,	\$16 00
<i>Des Moines.</i> —Aux., for Miss Hillis,	25 00
<i>Durant.</i> —Aux., for Miss Day,	5 00
<i>Marshalltown.</i> —Aux., for Ceylon Bible-reader,	13 00
<i>Mt. Pleasant.</i> —Aux.,	12 00
<i>Stacyville.</i> —Aux.,	3 00
<i>Toledo.</i> —Aux., for Girls' School at Hadjin,	9 10
<i>Waterloo.</i> —Aux., of wh. \$20 from Mrs. A. C. Miller for Bible-reader near Marash,	30 00
<i>Waverley.</i> —Aux.,	15 00
<i>Wittemberg.</i> —Aux.,	4 00
Total,	\$132 10

## MINNESOTA BRANCH.

Mrs. J. W. Strong, Northfield, Treas.	
<i>Rochester.</i> —Aux.,	\$11 46
Total,	\$11 46

## KANSAS.

<i>Manhattan.</i> —Aux.,	\$7 15
Total,	\$7 15

## NEW HAMPSHIRE.

<i>Hanover.</i> —Mrs S. C. Bartlett, to const. Miss Jessie Rice, L. M.,	\$30 00
Total,	\$30 00

## NEW YORK.

<i>Castile.</i> —Friends, for the Bridgman School,	\$35 00
Total,	\$35 00

Total for the month, \$1133 18

Receipts since Nov. 1, 1877, previously acknowledged, \$12,179 93

Total, \$13,313 11

Miss MARY E. GREENE, Asst. Treas.





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